

THE
ETERNAL EXISTENCE
OF THE
Son of God,

SHOWN TO BE
A DOCTRINE OF SCRIPTURE,
IN
A SHORT EXPOSITION
OF

The Eighth Chapter of Proverbs.

By Mrs. DAWBARN.

CHRIST—THE WISDOM OF GOD, 1 Cor. i. 24.

—By WHOM also he made the Worlds. Heb. i. 2.

There are THREE that bear record in Heaven—and
these THREE are ONE. 1 John v. 7.

Wisterich:

PRINTED AND SOLD BY JOHN WHITE,

(PRICE ONE SHILLING)

THE

STANDARD REFERENCE

OF THE

LIBRARY OF THE

UNION



OF THE

LIBRARY OF THE

UNION

OF THE

LIBRARY OF THE

OF THE

THE Author's design in writing the following pages, is to prove, that the glorious character, which in the eighth chapter of Proverbs is called *WISDOM*, is no other than what the evangelist John calls the *WORD*, which was "*MADE FLESH*," and is called,

THE SON OF GOD.



AN

EXPLANATION

OF

The Eighth Chapter of Proverbs.



THIS eighth chapter of Proverbs is one of the many parts of Scripture which is but little understood, because generally read in an unconnected manner. There are 10 verses in this chapter, viz. from verse 22 to verse 32, which are mostly read without any attention being paid to the verses which go before and which follow after. But if the whole chapter be read connectedly, and compared with other Scriptures, WISDOM, who is speaking through the whole of the chapter, will be found to be the same divine character, who asserted, "I and my Father are ONE."

B

Verse

Verses 1. " Doth not Wisdom cry, [the Wisdom or word of Jehovah] and Under-standing put forth her voice."

The word *Wisdom* here signifies God himself. See Prov. i. 20. where Wisdom says, " Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you." These words must be the words of God; yet they are said to be Wisdom's. When a man performs a right action, we ascribe it to his Wisdom; we say, " He did it by his wisdom:" yet we know it was the man's self who did it, therefore a man's wisdom is himself, or the man. We may conceive of a man, and of his wisdom, without having the idea of *two persons*; so we may conceive of God, and the wisdom of God, without having the idea of *two Gods*.

Verses 2, 3. " She [wisdom] standeth in the top of high places, by the way in the places of the paths. She [wisdom] crieth at the gates at the entry of the city, at the coming in at the doors."

In these two verses, the call by Wisdom, or the word of God, is declared to be in the most loud and public manner possible. Thus our Lord, in the days of his flesh, taught mankind at large, in the most open and public manner. He said, “*He* that hath ears to hear, let him hear.”

Versè 4. “Unto you, O men, I [wisdom] call, and my [wisdom’s] voice is to the sons of men.”

Wisdom’s call is universal. When this WISDOM [or word] tabernacled in our nature, he declared, “*Him* that cometh unto me, I will in no wise cast out.” Agreeable to Wisdom’s invitation by the prophet Isaiah, “*Ho every one* that thirsteth, come ye to the waters: and he that hath no money, come ye buy and eat; yea, come, buy wine and milk without money and without price.” Isaiah lv. 1. See also Rev. xxii. 17.

Versè 5. “O ye simple understand wisdom; [the wisdom of God] and ye fools, be ye of an understanding heart.”

Here the ignorant and the wicked are invited to understand the wisdom of God. Agreeably to the invitation the Son of God gives in Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, &c."

Verse 6. "Hear, for I [wisdom] will speak of excellent things: and the opening of my [wisdom's] lips shall be right things."

Whatever proceeds from the wisdom of God is grand and excellent. "Every word of God is good."

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy iii. 16. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy WORD." Psalm cxix. 9.

Verse 7. "For my [wisdom's] mouth shall speak truth, and wickedness is an abomination to my lips."

Whatever

Whatever proceeds from the wisdom of God, must needs be *truth*; seeing wisdom is "THE TRUTH." See John xiv. 6. God is holiness itself; therefore wickedness, of every species, must needs be an abomination unto him. "I the Lord your God am HOLY," Levit. xix. 2.

Verse 8. "All the words of my [wisdom's] mouth are in righteousness; there is nothing froward or perverse in them."

Nothing which is inimical to the felicity of man, can proceed from that God who is LOVE. "Are not my ways equal." Exek. xviii. 29. The divine Revelation is the greatest blessing ever bestowed on mankind: and although it is almost universally neglected, or perverted, yet this no way diminishes its intrinsic value.

Verse 9. "They [the words of wisdom] are *all* plain to him that understandeth; and right to them that find knowledge."

The Psalmist says, "The secret of the Lord is with them that fear him, and he will

will shew them his covenant." Psalm xxv. 14. "It is given unto you (my disciples) to know the mysteries of the kingdom of heaven." Mat. xiii. 11.

Verse 10. Receive my [wisdom's] instruction and *not silver, and knowledge rather than choice gold.*

"Get wisdom, and with all thy getting get understanding." Prov. iv. 7. Our Lord says, "Seek ye FIRST the kingdom of God." Matt. vi. 33. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal. But lay up for yourselves treasures in heaven, where moth nor rust doth corrupt, nor thieves break through nor steal. For where your treasure is, there will your heart be also." Matt. vi. 19.

Verse 11. "For wisdom [the wisdom of God] is better than rubies, and all the things that may be desired are not to be compared with it."

Job says, "It cannot be gotten for gold, neither shall silver be weighed for the price thereof." Job xxviii. 15. David says, "It is sweeter than honey, and the honey-comb." Psalm xix. 10. Solomon pronounces, that man, a "happy man who findeth wisdom." Prov. iii. 13. And the apostle Paul declared, he counted "all things but loss, for the excellency of the knowledge of Christ Jesus." [who is the wisdom of God] Phil. iii. 8.

Verse 12. "I wisdom [the wisdom of God] dwell with prudence, and find out knowledge of witty inventions."

Here it is asserted that the wisdom of God dwells or is with the prudent [or discreet] man; and that hereby is, and has been found out witty, or pleasing and useful inventions. Many of the arts and sciences come under this description, and are very pleasing and useful to mankind at large. For instance, the art of husbandry. The husbandman, "casts abroad the fitches, and scatters the cummin, and casts in the principal wheat, and the appointed barley,

ley, and the rye in their place. For his God doth instruct him, and doth teach him. This cometh from the Lord of Hosts." Isaiah xxviii. 25—29. If the art of husbandry comes from the Lord of Hosts, we may reasonably conclude many other useful arts and sciences also come from Him. For instance, the art of writing, the science of physick, &c. &c.

Verse 13. "The fear of the Lord is to hate evil, pride, and arrogance; and the evil way, and the froward mouth, do I [wisdom] hate."

Concerning the Son of God, it is written, "Thou lovest righteousness, and hatest iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Psalm xlv. 7. In whatever heart there is the fear of the Lord, there is also an hatred of evil. And although a righteous man may "be overtaken in a fault," yet, sin is what his soul detests; and it is his peculiar consolation, "That sin shall not have *dominion* over him."

Verse

Verse 14. "Counsel is mine, [Wisdom's] and found Wisdom: I [Wisdom] am understanding, I [Wisdom] have strength."

The Psalmist says, "The *counsel* of the Lord standeth for ever; the thoughts of his heart to all generations." Psalm xxxiii. 11.

And in Isaiah xlv. 10. it is written, "My *counsel* shall stand, and I will do all my pleasure. Calling a ravenous bird from the east, the man that executeth my *counsel* from a far country; yea, I have *spoken* it, I will also bring it to pass; I have *purposed* it, I will *also* do it." The Lord is *understanding*, and *has strength* to execute his own *counsel*; and what he *determines*, that he *will also* do. "He is of one mind, and who can turn him." Job xxiii. 13. We see many strange events take place, which we can no way account for, but must resolve them into the *counsel* of God; who "worketh all things according to the *counsel* of his will." Ephesians i. 11.

Verses 15, 16. " By me [Wisdom] kings reign and princes decree justice. By me [Wisdom] princes rule, and nobles, even all the judges of the earth. "

" The powers that be, are ordained of God. " Rom. xxxi. 1. Seeing it is by the wisdom of God, that particular characters are raised up to rule and bear sway in states and empires, we ought not to murmur, and discover a spirit of dissatisfaction against the form of government we may be placed under by divine Providence. We ought rather to obey the " Holy commandment—Honor the King. " 1 Peter ii. 17. " Obey magistrates, &c. " Titus iii. 1. Those who live under such an auspicious government as the English most certainly do, are doubly bound not to despise dominion, nor speak evil of dignities. " Jude 8. But to be " subject to the higher powers, " which are expressly said to be " ordained of God. "

Verses 17. " I [Wisdom] love them that love me, [Wisdom] and those that seek me [Wisdom] early shall find me. "

Wisdom

Wisdom, in the person of our Emanuel, declares, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him." John xiv. 21. And also, that they who "seek shall find."

Verses 18, 19. "Riches and honor are with me, [Wisdom] yea, durable riches and righteousness. My [Wisdom's] fruit is better than gold, yea, than fine gold, and my revenue than choice silver."

The Son of God could say, "ALL things which the Father hath are MINE." John xvi. 15. Therefore he must needs have "riches and honour, yea, durable riches and righteousness."

"All honours are his native due." The "fruit (or production) of WISDOM," is "love, peace, and joy in the Holy Ghost." How far superior to "the most fine gold! and how infinitely superior to choice silver," is the "revenue (or treasures) of

WISDOM. In these treasures are life and salvation, grace and glory."

Verse 20. "I [Wisdom] lead in the way of righteousness, in the midst of the path of judgment."

That "*Wisdom*" signifies the Son of God, is evident from the following Scriptures. "*Behold I have given HIM for a witness to the people, a LEADER and commander to the people.*" Isaiah lv. 4. "*To Him the porter openeth, and the sheep hear HIS voice; and HE calleth HIS own sheep by name, and LEADETH them out.*" John x. 3.

Verse 21. "That I [Wisdom] may cause them that love me [Wisdom] to inherit subsistence; and I [Wisdom] will fill their treasures."

The reason why the children of God are led into the "path of righteousness," is, that they may "*inherit substance*;" solid substantial felicity. Hear what Wisdom says in John iv. 14. "*Whosoever drinketh*"

drinketh of the water that I shall give him, shall never thirst."

Verse 22. "The Lord possessed me [Wisdom] in the beginning of his way; before his works of old."

"The design is to shew, that the Wisdom existing in Christ, and displayed in the Scriptures, is what God possessed from eternity, and is therefore essential to his being. That it is not the production of any creature, nor the effort of human intellect, but the eternal and unsearchable Wisdom of Jehovah. Not a thought which had recently entered his divine mind, or sprang up since the commencement of time, but what was hid in God from everlasting, and coeval with his existence. Not that Christ, the Wisdom of God, was chosen or appointed to his high office and pre-eminent station *after* the creation, or in consequence of the entrance of sin, but, on the contrary, *all things were made for him*, that he is before all things, and by him all things consist. Wherefore he says, the Lord possessed me in the beginning

ning of his way, before his works of old. For which reason, he is called the beginning, as he is the essential Wisdom of the Father, ever dwelling in his bosom, and without him was not any thing made that was made."

Solomon says, "The Lord, by WISDOM, hath founded the earth." Prov. iii. 19. The Psalmist says, "The heavens were made by the WORD of the Lord." Psalm xxxiii. 6. And the evangelist John says, that by "the WORD, were all things made." John i. 3. The apostle Paul says, "One Lord JESUS CHRIST, by whom are all things. Eph. iii. 9. In his epistle to the Colossians he declares, all things were created by the SON. See Coloss. i. 9—19. And in Hebrews i. 2. we are told it was by the SON, the " Worlds were made. God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath, in these last days, spoken unto us by his SON, whom he hath appointed heir of all things, BY WHOM ALSO HE MADE THE WORLDS." Therefore the Wisdom of

of God, who is speaking throughout this eighth chapter of Proverbs, is the same divine character, which is called "THE WORD, JESUS CHRIST, and THE SON." Our Lord, calls himself the WISDOM of God. Compare Luke xi. 49. with Matt. xxiii. 34. In the latter passage, he says, "I will send unto you prophets, &c." And in the former, he says, "therefore also said the *Wisdom of God*, I will send them prophets," &c. See also Matt. xi. 19. The Scriptures here adduced, shew us, that the Wisdom of Jehovah, which was "possessed by him before his works of old," was no other than the Divinity of the Son of God.

Verse 23. "I [Wisdom] was set up from everlasting, from the beginning, or ever the earth was."

"Wisdom, being possessed by Jehovah, as his essential property, in absolute and infinite perfection, before the creation, even that Wisdom, which is now manifested to us in Christ Jesus; it was ordained and foreappointed, that this wisdom should, in

in the fulness of time, become incarnate, sustain human nature, and in that nature display itself for the happiness and glorification of the Church; that God, in very deed, might dwell with men upon the earth, and bless his people with the enjoyment of himself, in that medium for ever. Hence the apostle calls it, the hidden wisdom, which God ordained before the world unto our glory. 1 Cor. ii. 7. That is, he ordained the display or manifestation of it. And this certainly is the thing intended, when Wisdom says, "I was set up from everlasting." Yet, still it is the true essential Wisdom of God, which is here spoken of, "set up," not as to existence, but as to manifestation."

Here it is declared, that "Wisdom was set up from everlasting," and it is written, concerning the Son of God, "whose goings forth have been from of old, from everlasting. Micah v. 2. Therefore Wisdom is none other than "THE WORD, which was made flesh," and is called, the "SON OF GOD." Now Wisdom, or "the Word, must needs have had an eternal existence.

existence, being God himself. The word was God." And it was this word becoming incarnate, which was the Son of God; therefore the Son of God must needs have existed from eternity. Those who deny the eternal existence of the Son of God, must of necessity confine the appellation, *Son of God*, to the human nature of Christ; consequently cannot believe that it was by HIM "the worlds were made." For what a solecism to say, "*The worlds were made by the Son of God, but the Son of God had not an eternal existence.*" The Son of God, if I may be allowed the expression, had two existences. He existed as God, and he existed as Man. Now it was the former of these existences which was eternal.

Some people find it difficult to believe that God existed as the Son, prior to incarnation. Nothing could have become incarnate, but what had an eternal existence. It was not God under the character of the *Father* which became incarnate, or was made flesh. It is true, that before the incarnation, God had not manifested himself

himself under this character; in actual and open existence. But in the fulness of time, the WORD was made flesh; and being incarnate, sustained this character, *the Son of God*; yet this was not the *Father's* dwelling in the *Son*; for then the *Father* only must be *God*, and the *Son* merely a *man*. Surely none can deny, that our great REDEEMER had an eternal existence, or that this glorious *personage* was the *Son of God*. It is written, "thus saith the LORD [Jehovah] the King of Israel, and his REDEEMER, the Lord of Hosts. I am the first, and I am the last, and beside me there is no God." Isaiah xliv. 6. "Thou, O LORD, (Jehovah) art our Father, our REDEEMER, thy name is from everlasting." Isaiah lxiii. 16. See also Isaiah liv. 8. These Scriptures prove, *Jehovah* was our *Redeemer*. And it is written, "CHRIST hath redeemed us from under the curse of the law." Gal. iii. 13. We are redeemed "by the precious blood of CHRIST." 1 Peter i. 18. See also Rev. v. 9. Rom. iii. 24. Here we find *Christ*, (the Son of God) was our *Redeemer*; therefore the Son of

of God was Jehovah himself, consequently had an *eternal existence*.

Verse 24. "When there were no depths, I [Wisdom] was brought forth; when there were no fountains abounding with water."

Verse 25. "Before the mountains were settled, before the hills was, I [Wisdom] brought forth."

Verse 26. "While as yet he had not made the earth nor the fields, nor the highest part of the dust of the earth,"

The Father, speaking to the Son, Heb. i. 10. says, "*And thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the work of thine hands.*" Therefore the Son, or the Word, or Wisdom, must exist before the "foundation of the earth," and before the heavens (or firmament) was made.

Verse 27. "When he [Jehovah] prepared the heavens, I [Wisdom] was there;

D 2 when

When he set a compass upon the face of the depth."

Verse 28. "When he established the clouds above: when he strengthened the fountains of the deep."

Verse 29. "When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth."

Verse 30. "Then I [Wisdom] was by him, [Jehovah] as one brought up with him; and I was daily his delight, rejoicing always before him."

In those 27, 28, 29, and 30 verses, we find that the Wisdom of Jehovah, by "whom he made the worlds, was with him," and "by him" in their formation, as one "brought up with him;" or never separate from him. This phrase may be an allusion to a child being continually with its parent, always abiding with him, Thus the Wisdom, or "Word, which was made flesh," was always "in the bosom of the Father

Father. The only begotten, which is in *the bosom* of the Father." 1 John i. 18. The eternal life which was *with* the Father."

1 John i. 2. And again our Lord says, speaking to his Father, "Glorify thou me with the glory which I had *with thee* before the world was." John xvii. 5. The Father possessed his Son, "before his works of old." Prov. viii. 22.

Verse 31. "Rejoicing in the habitable part of his [Jehovah's] earth, and my [Wisdom's] delights were with the sons of men."

The Wisdom of God, [that is God himself] took complacent delight in a prospective view of the sons of men; and it was this *delight*, not sin, which was the cause of his tabernacling in our nature. It is written, "*Adam was a figure of him who was to come.*" Rom. v. 14. From whence it appears, that such was the delight the Most High took in the sons of men, the glorious work of His hands, that He would have manifested himself in human nature, if sin had never happened. Not

Not indeed as a suffering Saviour, but as the anointed of the Father — the Messiah — the head of the Church — the Emanuel. The delights which the Wisdom of God took in contemplating the sons of men, must be in viewing them as pure creatures, sinless beings. Now, be it observed, that it was in *this* state, the church of Christ was chosen. Some sinners were not chosen out of the sinful race of Adam, but such as were “chosen in Christ before the foundation of the world,” were so chosen irrespective of sin; See Psalm xc. 1. 2 Tim. i. 9. Titus i. 2. and no doubt would have been raised to a higher degree of glory than the rest of the human race, had sin never happened; because they were chosen as members of Christ’s body, of whom he is the head, and where the head is, there also must the members be. See John xvii. 21—24. Herein consists the consolation of the Saints, they are led to understand they were “chosen in Christ Jesus before the foundation of the world.” Eph. i. 4. Agreeable to what the apostle says, 2 Tim. i. 9. “Who hath saved us, and called us with

with an holy calling, not according to our works, but according to his own *purpose and grace, which was given us in Christ Jesus, before the world began.*" But, although the Saints are so "taught of God" as to know their own personal election, (together with the whole church) in Christ Jesus, yet, they do not conceive that "*the rest*" were ordained, or foreappointed unto condemnation. No, that God who "IS LOVE," made all his creatures to be happy, though not all to be happy in the *same degree*, or in the *same way*. It appears from the tenor of divine revelation, that if sin had never existed, "*the Elect*" would finally have been with Christ in glory. And "the rest" would have for ever enjoyed an earthly felicity suitable to their nature.

Verse 32. "Now therefore hearken unto me, [Wisdom] O ye children; for blessed are they that keep my [Wisdom's] ways."

Our Lord, in the days of his flesh, said, those are blessed, who "*Hear the WORD of God, and keep it.*" Therefore the words,

words, *Wisdom* and *Word* are synonymous (as has been observed.)

From the first verse of this chapter to the 22d, Wisdom sets forth the infinite value she is of to the sons of men, and her great love towards them. And then in the 21st verse, begins to speak of her eternal existence. Being the Wisdom of Jehovah, she must needs be coeval with Jehovah. In the next 10 verses, Wisdom shews how she was with Jehovah when and before HE formed this earth, and all its appendages. ALWAYS before, or with HIM.

In the 31st verse we are told, that the Wisdom of God delighted in the sons of men. What a glorious consideration is this! And even now, though we are fallen creatures, still the *tender mercies of our God, are over all his works*. And O how he loveth his people! How superabounding is his love towards his Church! "I have loved thee with an everlasting love." Jere. xxxi. 3. "I have engraven thee on the palms of my hands." Isaiah xlix. 16. "He loved the Church and gave himself for

for it." Eph. v. 25. "Whoſo toucheth her, toucheth the apple of his eye." Zech. ii. 8. "Having loved his own, he loved them unto the end." John xiii. 1. "I lay down my life for the ſheep." John x. 15. We come down to death and the grave, in conſequence of the firſt tranſgreſſion; and we become a ſink of iniquity and corruption, by our own ſinfulneſs; yet, He redeems us from all this. "O death, I will be thy plagues. O grave, I will be thy deſtruction." Hoſea xiii. 14. "He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities, and thou wilt caſt all their ſins in the depths of the ſea." Micah ix. 19. Wiſdom having thus ſet forth her all-glorious character in the 32d verſe, exhorts the children of men to hearken to her; which indeed is their bounden duty, ſeeing it is none other than God himſelf, who is here ſpeaking to them by his Wiſdom.

Verſe 33. "Hear inſtruction, and be wiſe, and reſuſe it not." See Iſaiah lv. 1. Rom. x. 17. Rev. xxii. 17.

Verse 34. "Blessed is the man that heareth me; [Wisdom] watching daily at my [Wisdom's] gates, waiting at the posts of my [Wisdom's] doors."

Wisdom has before pronounced those *blessed* who keep *her ways*, and here says they are blessed who *wait at the posts of her doors*. David says, the man is blessed "whose delight is in the law of the Lord." Psalm i. 2. And again, "Blessed is every one that feareth the Lord, that walketh in his ways." Psalm cxix. 1.

To keep Wisdom's ways, is to do what-ever is commanded by the Wisdom of God; and to wait at the posts of her doors, is to strive to enter into the true import of all the words of Wisdom.

Verse 35. "For who-so findeth me, [Wisdom] findeth life, and shall obtain favour of the Lord."

Our Lord says, "I am the way, and the truth, and the LIFE. Therefore to find Wisdom, and to be one with Christ, is

is one and the same thing." See Col. iii. 3. John vi. 57. Shall obtain favour of the Lord. This favour of the Lord constitutes the felicity of the Church. "Wisdom's ways are ways of pleasantness, and all her paths are peace." Prov. iii. 17. "Great peace have they who love thy law, and nothing shall offend them." Psalm cxix. 165. *Peace* was our Lord's legacy to his disciples, and is a durable, substantial, heavenly favour from the LORD.

Verse 36. "But he that sinneth against me, [Wisdom] wrongeth his own soul; all they that hate me, love death."

Our Lord told the Jews, "Ye will not come to me that ye might have life." John v. 40. They hated Wisdom and loved death. Whosoever committeth iniquity, sinneth against Wisdom, the Wisdom of that God who had declared that the workers of iniquity, shall *depart from him*. But be it observed, that all such workers of iniquity, have first bidden the Lord to *depart from them*. They have by their

their despising, neglecting, or perverting his Holy Word, expressed, "depart from us, we desire not the knowledge of thy ways. They hated knowledge, and did not chuse the fear of the Lord," They set at nought "all his counsel, and would none of his reproof." We find *all mankind* are called upon to attend to the Word of God (so far as they have opportunity) and to take that for their alone guide, both in faith and practice, and the promise is, "Seek and ye shall find."

Our Lord says, "SEARCH the Scriptures." A superficial reading them will avail nothing. The divine Revelation is one entire system, and can never be understood, if only read in a broken and unconnected manner. If we do not SEARCH the Scriptures, with a child-like simplicity, accompanied with fervent prayer to the Lord, for his Spirit to illuminate our understandings, so that we may enter into the sublimity of the Sacred Records, we certainly never shall know any thing, to any good purpose, concerning the great AUTHOR of them, who is the ONE living

living and true God, the great Creator and Preserver of all things, in "whom we live, move, and have our being."

Although this Most High God is ONE, "Hear, O Israel, the Lord our God is ONE Lord." Deu. vi. 4. Yet, he has been pleased to reveal himself to us under THREE divine personal characters—Father, Son, and Spirit. Each of these divine characters is God himself. Yet there are not three divine natures, or three divinities in the Godhead. For though God has made himself known to us, under three divine characters—Father, Son, and Holy Ghost (or Father, Word, and Spirit.) "These terms are not intended to express *nature* (or essence) which is but ONE; but to denote relative perfection, as it exists in the immensity of the Godhead." A man is ONE person, yet we can conceive and speak of him under three different appellations, spirit, soul, and body. If we were to describe any particular man, when speaking of his body, we should mean *the man*. If we were speaking of his soul, we should mean *the same man*. And if

we were speaking of his spirit, we should mean *the same identical man*. Thus, believers can conceive and speak of the Most High God, under the threefold characters he sustains, without conceiving or speaking of more than ONE God, or ONE Divinity. There is but ONE Divinity (or ONE God) and this Divinity is the *Father*. That is, God in his own abstracted essence. This Divinity is also the *Son*: that is, God in our nature. This Divinity is also the *Spirit*. That is, God in the hearts of his people. The Father is God. "For He [that is Christ] received from God the FATHER honor and glory, &c." 1 Peter i. 17. "But to us there is but one God the FATHER." 1 Cor. viii. 6. "Blessed be the God and FATHER of our Lord Jesus Christ." Eph. i. 3. And the SON is God, "THIS [Jesus Christ] is the true God and eternal life." 1 John v. 20. "And Thomas answered and said unto him, [CHRIST] my Lord and my God." John xx. 28. "And of whom as concerning the FLESH CHRIST came, WHO is over all, God blessed for ever, Amen." Rom. ix. 5. And

And the SPIRIT is God. " Now the Lord is that SPIRIT. " 2 Cor. iii. 17. " God is a SPIRIT. John iv. 24. See also Acts v. 3, 4. These THREE bear record in heaven, [or the Divine Testimony] and every believer on the Son of God, is baptized into the NAME and perfections of the Sacred THREE, knowing that each of the THREE is God; for he finds that whatever is ascribed to ONE divine character in the SACRED TRINITY, is ascribed to THREE. As for instance, the Creation: " The LORD [Jehovah] he is God, it is he that hath made us. " Psalm c. 3. " By him [CHRIST] were all things made. " John i. 3. The SPIRIT of God hath made us. Job. xxxiii. 4. So again, concerning the quickening of the dead. " For as the FATHER quickeneth the dead, so the SON quickeneth whom he will. " John v. 21. " It is the SPIRIT that quickeneth. " John vi. 63. So again each of the THREE are spoken of as our life. See Deu. xxx. 20. Col. iii. 4. Rom. viii. 10. Many other instances of this sort occur in the divine Revelation.

But

But observe, we are not to conceive of God as being ONE in himself, and THREE to us. God can be nothing *to us*, but what he is *in himself*; neither can any thing, concerning himself, be manifested to us; but what is in himself, and what is in him, was so from eternity. "I *change not*."

Should the foregoing be called, "Athanasius's Creed," I ask, Hath the Lord spoken these things? Are these things recorded in the BIBLE? Surely they are. 'Then let us have humility enough to believe them. Although our finite capacities cannot comprehend HOW the THREE are ONE, yet, let us not deny *it is so*; for, by so doing, we shall make God a liar. "He that reproveth God let him answer it." Job xl. 20. "Who teacheth like Him?"

It is only by attending to HIS divine teaching, that we can learn the true character of his "Only begotten Son," our Lord and Saviour Jesus Christ; the great Redeemer, who lived a suffering life, and died.

died an ignominious death, in order that all might be saved who believe on him. This divine character, who was *Lord of all*, took upon himself our nature in all its ruined state () See Gal. iv. 4. Phil. ii. 6, 7. Thus God and man became ONE divine Person. Our Emanuel, God with us. In the person of our Lord Jesus Christ, was united divinity and humanity—God and man. In John ii. 19. we find the Son of God speaking of both his divinity and his humanity. “Destroy this *temple*, and in three days *I* will raise it up.” As much as to say, “Destroy this temple, [my humanity] and I [my divinity] will raise it up. So again, when our Lord raised Lazarus from the grave, he displayed his divinity; and when he wept, he shewed his humanity. As the Son of God, was *God* and *man*; so also he sustained the character of *Mediator*; and we find him speaking of himself under this character. Thus, when he says, “My Father is greater than I,” it is in allusion to his mediatorial office. For he could not say, that as God, he was inferior to the Father; and he could say nothing so low

as that he was inferior to him as Man. The SON being MEDIATOR, was inferior to the FATHER in *office*, but not in essence, for he declared "I and my Father are ONE." ~~THEY ARE TWO~~ ONE divine essence. He did not mean, "I [my humanity] and my Father [my divinity] are ONE," But he meant, "My divinity and my Father's divinity are ONE." The Father was God. And the Son was the "WORD, [or Wisdom of God] made flesh." Our Lord Jesus Christ, being perfect God and perfect man, is a fit Mediator between God and man. Here is the meeting-place where the children of God can draw nigh unto their heavenly Father, and "his terror not make them afraid." They do not in prayer draw nigh to the divinity of Christ through his humanity merely; but they draw nigh to the Father through the Son; who is both *divine and human*. They do not conceive of the divinity of the Son of God as being the *Father*, and consequently the human nature as being the *Son*, because this is making the Son of God a mere man, robbing HIM of his essential divinity, or Godhead. For if all that

that was divine in the Son, was the *Father*, the *Son* could only be merely human. But the Father calls him *God*. "Thy throne, O God, is for ever and ever."

In the constitution of the person of our Lord and Saviour Jesus Christ, was the compleat Union or Oneness of divinity and humanity, or of God and man. But this was *not* the union or oneness of the *Father* and *Son*. This union or oneness was in the divine essence, the *Father* being God, and the *Son* being God. The reciprocal indwelling of the two natures, divine and human, and their mutual possessing each other, could not possibly be the same union or oneness; which our Lord promised his Disciples they should understand, after they had received the "Comforter." They did *know* that Christ was both God and man; but before the down-pouring of the Holy Ghost, they did *not know* the oneness of the Father and the Son. "At *that* day ye shall know that I am in the Father, and you in me, and I in you." John xiv. 20. "When he the Spirit of truth is come, he will guide you

all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of MINE and shall shew it unto you. All things that the Father hath are MINE; therefore said I, that he shall take of MINE and shew it unto you." John xvi. 13, 14, 15. The Disciples *at that time*, did not enter into the import of these words, although they could say, "To whom shall we go, thou hast the words of eternal life," thereby acknowledging him to be God. But they did not *at that time* know God as *the Father*, and as *the Son*, in the manner they did, after they had received the baptism of the Holy Ghost. Yet they certainly did not conceive of the Son of God, as being merely human, or not essentially God.

When we read over the four Evangelists, we should carefully observe how, and in what manner, our Lord speaks concerning himself. Sometimes he speaks of himself only as God. See John x. 28. Ibid xv. 26. Ibid vi. 54. Ibid iv 9. Ibid v. 23. Sometimes

Sometimes he speaks of himself only as man. See Matt. xxvi. 38. Ibid xxvii. 45. And sometimes as Mediator. See Matt. xx. 23. Mark xiii. 32. Luke x. 22. John v. 30. If we are not led to conceive of Christ under these threefold appellations, God, Man, and Mediator, we cannot form proper conceptions concerning his divine character—SON OF GOD.

Again he speaks of himself, as being SENT "the Sent of God." But when he speaks of being *sent*, he does not mean his human nature *alone*, but his complete person. His divinity and his humanity. "The WORD made flesh." It was his divinity which was the "bread of life" which his Father gave, or SENT from heaven." See John vii. 32—58. Observe, The Father is God, and the divinity of the SON, is the WORD OF GOD, or the WISDOM OF GOD. "He SENT his WORD and healed them."

I must again notice, (as I most earnestly wish this important subject to be clearly understood) that the terms—Father, Son, and

and Spirit, are not intended to express the *nature*, or *essence* of God, which is but ONE; but to denote relative perfection, as it exists in the immensity of the Godhead. And I would further notice, that the divinity of Christ is signified by that particular appellation, the WORD; and is intended to distinguish Him from the Father, and from the Holy Spirit, as well as to express the relation in which he stands to the Father, as his essential WISDOM, and to his Church, as the WISDOM of God made manifest."

It may appear *rational* to *suppose*, that the union or oneness of the Father and the Son, consists in the union of the two natures, divine and human; but this *supposition* is entirely *unscriptural*. The Father and Son are *not* ONE through God's dwelling in the man, and the man's dwelling in God; for then the Father must be God, and the Son only *man*. This must be obvious to every intelligent mind. Neither is the oneness of the Father and the Son, the union of two divinities, or two Gods, for there is but ONE divinity,

or ONE God. The Son of God speaks of the Father's dwelling in him, but he does not mean that he, [*the Son*] was merely *man*, and God, under the character of *the Father*, was his proper essential Godhead. So the Son had the HOLY SPIRIT, "without measure;" but neither was God under the character of *the SPIRIT*, the proper essential Godhead of the SON. But God, under the character of WISDOM, or the WORD, was the proper essential divinity of the Son. The *Father* being GOD, and the Son being the WISDOM, or WORD of God, constituted the union or oneness of the FATHER and the SON. "I AND MY FATHER ARE ONE." One divinity. One divine essence. ONE God. Therefore the divinity, or the Godhead of Christ, could not be separate, distinct from, or independent of the divinity of the Father; because the FATHER is God; and the SON is the WISDOM or WORD of God.

There could be no separation, distinction, or independence between the Father and the Son in their divinity. Our Lord Jesus Christ

Christ calls himself "the Son of Man," being made of a woman;" but His divinity certainly was the Most High God; that is, it was "GOD MANIFEST IN THE FLESH." Yet his divinity was not the life of his *complete person*; if it had he never could have become mortal. Divinity never could have become humanity. Our Lord certainly had a human mortal life, like ours; he was "made like unto his brethren. He was the seed of the woman. The seed of Abraham. The seed of David." The Apostle says, "To every seed its own body." Consequently to every body *its own seed*. He was "made *under the law*, therefore he was "MADE" or born mortal. Christ was "made under the law, to redeem those who were under the law." He was so made (or born) as to be a fit person, in a fit situation, to redeem those who were under the curse of the law.

As it is evident from the Holy Scriptures, that the *union or oneness* of the *Father* and the *Son* is in the *divine nature*, so it is evident from the Divine Testimony, that
the

the oneness of the Saints, with the Father, and with the Son, is also in the same divine nature. " Being made partakers of the *divine nature*."

The Saints become " partakers " of this " divine nature," through the inhabitation of the Holy Spirit. The Most High, speaking of his people, says, " I will dwell *in* them, and will walk *in* them. Ye are the temples of the Holy Ghost." Therefore the Holy Ghost is God. Although the Holy Spirit is God, yet he speaks of Himself as being SENT. " Whom the Father will SEND in my name." John xiv. 26. " I will SEND him [the Spirit] unto you." John xvi. 7. We mostly find the terms HE and HIM made use of in reference to the Spirit and not IT. As the term WORD is intended to distinguish the *Son* from the *Father*, so the term *Spirit* is to distinguish Him from the Father and the Son.

As to the original of this distinction, we can have no idea. That such a distinction exists is certain, because it is expressed in the clearest manner by God

G

himself.

himself. But the revelation is not intended to lead us into the *interior of the Godhead*, "which no man hath seen or can see;" but to inform us of what God *is to us*. As a Father loving, choosing, adopting, and predestinating us to glory before the world began. The Son, or Word, proceeding from his bosom, espousing our nature, and sustaining the characters of Mediator and Husband to the Church. The Spirit, proceeding from the Father and the Son, and dwelling in our souls, to form us into the Image of Christ. So that we know the Father, as the source of infinite, immutable, and superlative love. The Son, the perfect Image of the Father, possessing in himself the two natures—human and divine, and in whose perfection we approach, and have fellowship with the Father. The Spirit, that divine Comforter, who powerfully operates in our hearts, and seals to us the truth of what Christ has testified.

The "mystery of Godliness" is great indeed! Infinitely higher than our shallow capacities. It is absolutely impossible for any
natural

natural man, any *unregenerate* person, however bright his intellects, to understand any thing concerning this "great mystery." It cannot, by all the "cunning craftiness" of men, be brought down to a level with human reason. However any may boast of having rendered this "great mystery" plain and intelligible, human reason never, never can apprehend it, no, not in the smallest degree. "The NATURAL man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are SPIRITUALLY DISCERNED." 1 Cor. ii. 14. The things of God knoweth *no man*, but the Spirit of God. 1 Cor. ii. 12. "No man can say that Jesus is the Lord, but BY THE HOLY GHOST." 1 Cor. xii. 3. Canst thou by searching (with thy human reasoning) find out God? Canst thou (with thy natural powers) find out the Almighty to perfection? It is high as heaven, what canst thou do? Deeper than hell, what canst thou know?

No man by *his wisdom*, "can find out God." But the Lord has promised to
 give

give his Spirit to illuminate the minds of his people, so that *they* shall "all know him, from the least unto the greatest." Heb. viii. 11. "They shall be all taught of God." So taught, that they shall know "The FATHER." And they shall know "The SON." Being blessed with the SPIRIT of the FATHER, and of the SON. To the THREE-ONE GOD, be honour and glory ascribed, throughout the Churches, world without end. *Amen.*

